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Grew Fund

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FOR WOMAN.

Vol. III.

OCTOBER, 1873.

No. 10.

CHINA.

THE QUEEN OF HEAVEN.

FROM MRS. CHAPIN'S JOURNAL.

THE people are preparing for the worship of the Queen of Heaven in a few days. I saw cars, priests, and banners to-day; and I hope I shall see the grand procession, for it promises to be very fine. The building in which we have held our English service is the Temple of the Queen of Heaven; and we have been obliged to leave it. My chair was kept waiting, this morning, for a mandarin and his long procession of waiters to pass. What fat, lazylooking fellows these mandarins are!

April 22. — The city is in a great commotion; the country people pour in; and the streets are crowded with worshippers. I went into the temple with Mr. Chapin. What a sight! The great court-yard, — roofed with matting, and

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280

hung with lanterns - was arranged for a theatrical performance. It was thronged with people; and all manner of things were exposed for sale. One could easily see that money, not worship, had drawn many of them to the place. The temple was filled with the smoke of incense; and the priests looked heated and tired. One was beating a large drum; and others were selling incense, sweeping, waiting upon the women who came to the service, and keeping back the crowd of loungers from the door. I saw no men taking part in the ceremonies: so I suppose they leave the worship of the Queen of Heaven to the women. Poor things! They would come in, prostrate themselves before the enormous image, then rise, take a bundle of incense-sticks, and go to the back-part of the room to worship other idols. On either side of the large one were arranged several others. One, called "the guardian of children," had a great many boys and girls around her, -on her arms, knees, and hands. Oh that I may be spared to teach even one little child that this dumb, senseless block can do nothing for him!

April 26.— The rain to-day makes some doleful faces, because to-morrow the Queen of Heaven is to go abroad; or, rather, the great image is to be taken out for its yearly airing. Balconies have been constructed all along the streets through which it is to pass; and great preparations have been made for the event. The tailor said he could not come to us to-morrow. I asked him if he were going to worship the idol. He said, No, the old woman did that; but he wished to see the procession.

April 27. — The Chinese have had their wish and their grand procession. I cannot begin to describe all I have seen this heautiful day. I had hard work not to be a Chinaman. I do not mean that I felt any disposition to worship the senseless idol; but I could not help catching

the spirit of the occasion. It has been a universal holiday. It was said that the image was to pass at one o'clock; and by that time the streets were densely packed with people. None but poor women walk any distance from their houses here; but the ladies were brought in chairs, and put in the stores, where seats had been arranged for them. The fronts of these stores can usually be taken down; and, as far as we could see, they were filled with women and children, while a great many men and boys were standing on the tops of the houses. I took my baby, and went into the chapel, and staid more than four hours. A screen was put up at a little front-window, where I could see, and not be seen; for, if I raised it, we soon had a crowd about us. I think baby and I could easily have started an opposition to the Queen of Heaven. Every thing eatable seemed to be in the street, and everybody appeared hungry.

All the afternoon the sights passed by. I should think it was much like a circus. There was a fine car, some thirty feet high, made of glass and wood, hung with beautiful lanterns, and containing a large censer. There were six or eight large birds (imitations, of course) twenty feet high, and enormous lions, - some in cars, and some represented as dancing. There were in succession nearly a dozen bamboo-poles, fifty or sixty feet high, decked with flags and canopies used by men in a variety of clever performances. There were hideously-dressed stilt-walkers, men and boys dressed as women and girls, and bands that made any thing but music. I had quite agreeable company in some women who had a seat in our chapel-door. I feel that this day has done me good: it has not been mere sight-seeing. I have learned more of the people, their tastes and manners, than I could ordinarily in a long time; and I believe I have felt a new desire to bring souls to the knowledge of the true God.

Evening, ten o'clock. — We have just looked out once more. Still the crowd waits; still the players go by, and with them many things that look like the household furniture of the idol queen. Oh, such quantities of lanterns! — from magnificent ones down to little bits of things costing less than a cent.

April 28.—We are told that the idol passed at three o'clock this morning. Now the city will settle down to quiet again, and the dust settle on the senseless block of wood.

TURKEY.

LETTER FROM MISS CULL.

WE have received the following pictures of Turkish life from Miss Cull, who is stationed at Manissa, but who has been in Athens for a few months, pursuing the study of the Greek language:—

"One morning Mrs. Greene, Mrs. Baldwin, and I arranged to visit our Turkish neighbor next door to us. Taking with us Lizzie and Fannie Greene (two sweet little girls, both since taken to a better world), and Nectar, the pastor's wife, we set forth. We threw shawls over our shoulders, but wore nothing on our heads. As we stood waiting at the gate, Nectar told us that we must wear something on our feet that we could take off before entering the house; and we went back for rubbers, although they were not all necessary for the few steps that we had to walk. The door in the high wall enclosing our neighbor's premises stood open, as usual; but the old black man who generally sat just within was not visible. We entered; and crossing a paved yard, shut in on three sides with the

valls of a large building, we turned to the right, and, making our way through a little passage, came to another paved yard similar to the first. We had arrived, at last, at the part of the house occupied by the woman we wished to visit. The little heiress of the estate, a child of three or four years, was waiting to take her daily ride on horseback. When she rides, one man holds her on the horse, another leads the animal, and a little girl follows with an umbrella. Lizzie and Fannie ran up to her, and one of them offered her flowers; but she frowned, and turned away her head. The servant reproved her, telling her to take the flowers; and she at last accepted them with a very ungracious air.

"After going up some stone steps, and along a gallery, a servant approached, and conducted us into a room having in its centre a fountain playing into a marble reservoir full of water. A lamp was suspended from the ceiling just above it. There were eight windows in the room; and drawn to the side of each was a curtain made of some bright figured stuff, trimmed with a fringe to match. The sides of the room looked as though freshly whitewashed; the ceiling was bright yellow; and the floor was made of blocks of marble. There were niches and alcoves in the walls, on the shelves of which were dishes of candy and sweetmeats, tiny coffee-cups, and spoons.

"The woman who first came in made the usual salaam, touching first her breast, and then her brow, with her hand, and, seating herself in a chair on the opposite side of the room, soon busied herself with her crocheting. Soon the lady of the house entered. She was a very large woman, about forty years old, with an oval face, fresh, clear complexion, dark-gray eyes, straight black hair nearly covering her ears, and cut short in the neck. A kerchief of bright colors was arranged with graceful effect upon her head: for ornaments she wore ear-rings and a heavy gold chain. She

had on a long quilted sack of some bright material; and the dress appearing beneath was a purple merino, gathered around each ankle. Her yellow slippers, with pointed, upturned toes, she dropped upon the floor as she seated herself on a divan, and drew a chair toward her that she might rest her feet on its rounds. A servant brought her a cigarette, of which she drew a few whiffs, then smiled, and talked with great animation.

"We saw many servants moving about: one of them brought us candies, and, immediately afterwards, coffee in pretty porcelain cups resting in vases like silver holders. In the conversation between Nectar and the lady of the house, our religious belief was mentioned. An old woman sitting near the door exclaimed, 'Why, these are not idolaters! they don't worship idols, do they?' And then Nectar, in her pleasant, easy way, explained our Protestantism. An interesting young girl took us about the house according to the custom of the country. We went through large unfurnished halls out on a back gallery, and looked down on a plat of ground, with orange-trees scattered here and there. The large empty rooms, and every thing about the place, had a neglected, desolate look: we were not taken into the rooms occupied by the numerous household. After seeing what they chose to show us, we descended, bade adieu to the lady, Nectar kissing her hand, and took our leave.

"The next day we went to pay some visits in the Greek and Armenian quarter of the town. One of the houses at which we called belonged to a Protestant communicant named Zerio. His wife still retains her connection with the Armenian Church. A father with his two sons and their wives occupy the house; and we found the women busy at their work in a little room next the ground, the door standing open into a neat, pretty yard. Fastened to the wall on one side were a great many spindles full of cot-

ton; and just before them was a frame similar to the reed of a hand-loom. A little girl in the room was winding spindles; and in one corner was a loom close to the floor. The father came in, seated himself at this loom, and, after a few seconds with his cigarette, began to weave. The work had been suspended when we entered; and we were about being taken to the little sitting-room, when we begged that we might have chairs in the yard. While Mrs. Baldwin talked with the woman in Armenian, they brought us an infusion of prunes in water that formed a very pleasant drink. After a time, Zerio came in. He said that he was teaching his wife to read, and asked her to bring her book and let Mrs. Baldwin hear what progress she had made. Her face flushed, and she looked down shyly for a moment, but went for her book, and showed by her reading and spelling that she had made a good beginning.

"When we left, Zerio accompanied us a part of the way. As we passed into the street, a woman living in an adjoining house rudely accosted us, telling us not to come into that neighborhood again, because we made them sin. Nectar quietly replied that we could not make them sin, and told the woman that the wrong was with her. 'Why, what do I do?' she demanded. 'You meddle with your neighbors' affairs,' was the reply.

"As we passed along the streets on our way home, through open gates we saw many people sitting at their little hand-looms, or busy in other ways preparing their cotton fabrics: some were seated outside with their knitting. Many things relative to the domestic life of the people in this land differ from the impressions I had formed concerning them before coming here. There is much more of real comfort, more of neatness and industry, than I had expected to find. None the less painful is the lack of all spiritual life, the undisciplined will, the untrained intellect.

I think these deficiencies, this utter want of any true soul living, is felt the more keenly that outward appearances are at first so promising."

THE CONSTANTINOPLE HOME.

REV. Dr. Wood of Constantinople, in a recent letter, thus speaks of our home school in that city:—

"The annual examinations of the home school occurred July 18. The friends of the pupils and invited guests attended in such numbers as to crowd the apartments. The exercises were in the highest degree satisfactory; the girls being self-possessed, and acquitting themselves well. After the opening hymns and prayer, the time was occupied with recitals of passages from the New Testament, and questions on Old-Testament history. Then followed examinations in the various studies, recitations of poetry, reading of compositions, and playing on the piano and parlor organ. The exercises were also interspersed with singing in English and Armenian.

"At the close, brief congratulatory speeches were made by Rev. Dr. Hamlin, Prof. Hogopsos Djejisian of Robert College, and Pastor Garabed of Nicomedia. After a prayer, the company adjourned to the paved court in the rear of the house to witness an exhibition in calisthenics, which was quite astonishing to a large proportion of the beholders. The gratification of the parents and friends of the pupils was expressed in strong terms; and the impression on all was most favorable. The lady principal and her associates could not but feel rewarded for the patient and efficient toil which was needful for the progress in study, and which had produced the effects on manners and character attested by what was seen throughout the day."

SPAIN.

LETTER FROM MRS. GULICK.

Mrs. Luther Gulick has sent us the following communication from Barcelona. Speaking of the boarding-school there, she says,—

"We have had twenty different pupils, - ten in the boarding department, and ten day-scholars: they are bright, intelligent girls, most of them in advance of common Spanish women in general education. One is a member of the church: we hope that two others are Christians; and still others have expressed a desire to be such, although we do not see the evidences we wish in their daily life. The parents are very anxious that their daughters should improve in every variety of needle-work; but they think the time nearly wasted that is spent over their books. The girls have a sufficient appreciation of instruction on the sewingmachine, and are very glad to learn to play on the piano, and to read and speak English. They all assist in the domestic work of the family, showing commendable improvement in this respect. They are required to pay what they can, and perhaps have done as much as we ought to expect.

"Although unable to accomplish what I desire in the school on account of ill health, I have found visiting among the poor a benefit to me. For two months past I have been out several times a week for that purpose, besides having frequent meetings for the women in our own parlor. Oh! how thankful I am to be able to speak, though in broken language, of the simple plan of salvation! The attendance varies from twenty to forty. Indifference to Romanism we often meet, as well as infidelity. Both are more difficult to encounter, according to our experience, than open heathenism. Religious words are on every one's lips. 'May

God bless and reward you!' 'I'm well, thanks to God!' 'For the love of Jesus,' and like expressions, resound constantly in our ears, meaning absolutely nothing. We use the same precious words; and it is hard to make them realize that we do mean something by them; that the love of Jesus is a power within us, and we wish it to be so with them.

"Shall I tell you of a family living near us where I like to visit, though as yet we see no fruit of the seed sown? They are in a very small basement, only two steps down from the street; and the light comes in the one door. The occupant, a cobbler, has his utensils and low work-bench at one end of the room. He is an intelligent, thoughtful man. The worn face of his wife rouses my sympathy as she stitches monotonously on bands, bindings, and buttons, while her three little children hang round her knees.

"A pleasant word at the door, the other day, about the children, was quickly answered, and a willing assent given to a proposition to read a little in the Bible. The mother placed the only spare chair for me close beside herself. I began with the story of Nicodemus, because, at a previous visit, the man had said his creed was, 'Do good, do nothing wrong;' and, as he had always obeyed it, he believed he should be saved. So we read how Christ told the Jewish ruler that even he must be born again, and that the new birth was of the Holy Spirit. Like Nicodemus, this good man said, —

"'How can these things be? We are not able to understand these deep mysteries.'

"'Is it possible,' I replied, 'that God has made us, given us understanding for other things, and yet not endowed us with power to comprehend his word, which is also his gift?'

"He listened attentively; and I tried to press home the truth, urging him to read the Bible now that it was free to all. He said that he did not attend the Papal Church, nor

believe in it; and yet he had had all his children baptized, for, if he did not, they would not go to heaven.

"'Why,' said I, 'will God punish our little children, if, through their parents' fault, they are not baptized?'

"'They will not be sent to the infernal regions,' he answered, 'but to Mount Olympa.'

"Again I referred him to the Bible, where no such teach-

ing can be found, saying, -

"'There are but two places for souls after death; and the blessed Jesus saves the little ones who die, by his own precious blood. They are redeemed by him, although they cannot believe. We can and must believe if we would be saved; but we are no more able to work out our salvation alone than a helpless child.'

"The man occasionally stopped his work to listen and answer. The poor, wearied woman said nothing; but, taking the baby on her lap to quiet him, she sewed on in silence,—stitch, stitch, stitch. May the words reach her heart through God's blessing!

"I came in from my visits this afternoon with mingled feelings of sorrow and joy. We first went to see a woman who came to our house recently, after our Sunday meeting, to inquire what we believed concerning the Virgin Mary and the saints. Accepting, to-day, her invitation to call, we found her busy superintending work in a small factory, where balls of white and colored cotton were reeled, and stamped with a veritable 'Paris' mark. When I said, 'But it is not French cotton, is it?' she merely answered, 'No, but it is exactly the same; and everybody does it.'

"She kindly showed us her different specimens, and then took us into the room where several girls were busy reeling the cotton balls. After examining the work, I asked the woman if she had thought much of our conversation the other day about the Saviour and the Virgin.

"'Yes,' she replied; 'but I am too old to change my belief. I have always knelt and bowed in the church when the 'Hail, Mary' was sung, and worshipped her image in my room; and I want to rest in that.'

"'But,' said I, 'why bow to Mary? She cannot save us; and, if she knows how people worship her, she is very sorry.'

"'Why so?' she asked in surprise.

"'Because she is only a human being. God made her; and she called Jesus her Saviour. She was truly "blessed among women." But she was only a woman; and we are commanded in the Bible not to worship any creature or any image: it is idolatry.'

"She gave polite attention to what I said; and the girls all listened eagerly, frequently stopping their wheels, and putting in a word of remark, or an explanation of my broken language. My proposal to read a little from the Bible in my hands she declined, saying there were many neighbors in the vicinity who would not like it; but the girls must come to our meeting, and learn some of these things. We had a few words about saints, and the importance of preparation for death, because there was no hope of a change afterward, no purgatory, and respecting confessing to sinners like ourselves, instead of to God alone. Do you wonder that we felt joy at the privilege of speaking in this way, while our hearts ached over the gross darkness of these precious souls?

"We are constantly meeting cases where the once worshipped image of the Virgin is now used by the children as a doll. Many have given up the confessional, and do not go to mass. The light is slowly spreading: the darkness will be gone when we all work with our might, continuing in prayer, and waiting for God's blessing. We long to see the harvest; but that is not for us: we can leave it safely with the blessed Master, the Lord of the harvest."

Out Work at House.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18 TO AUG. 18.

MRS. BENJAMIN E. BATES, TREASURER

MAS. BENJAMIN E.	DATES, TREASURER.
MAINE.	Brookfield, North Mary E.
Waterville Aux., Mrs. E. C.	King's mite-box, \$ 50
Cameron, Treasurer, with pre-	Clinton Aux., Miss Hattie M.
vious contribution to consti-	Haskell, Treasurer, 16 47 Grafton. – Miss Henrietta Den-
tute L.M. Mrs. Elizabeth R. Doolittle, \$24 50	nis, 2 00
Wells Aux., Mrs. Samuel	Hatfield Aux., Miss Augusta
Lindsay, Treasurer, 30 00	A Porter, Treasurer, 93 25
Total \$51.50	Marshfield. — Mrs. M. F. Alden, 5 00 Maynard. — "Rising Star Cir-
. Total, \$54 50	cle," Miss Lewis's S. S. Class, 8 00
NEW HAMPSHIRE.	Medfield Mrs. F. D. Ellis, 5 00
Raymond Aux., 1st Cong.	New Bedford Aux., Mrs. K.
Church, Mrs. C. A. Shepard,	H. Bartlett, Treasurer, Miss Parmelee's salary, \$347,87;
Treasurer, 5 50	1st Congregational Ch., \$5, 352 87
Total, \$5 50	Newburyport Whitefield Ch.,
VERMONT.	Tyler Mission-Circle, pro-
Vermont BranchMrs. George	ceeds of fair for Mrs. Tyler's school, 25 00
H. Fox, Treasurer, St. Al-	Newton, West Miss Helen F.
ban's, Mrs. Gyles Merrill to	Clark, Treasurer, for support
constitute L. M. Miss Gould-	of pupil in Miss Clark's school,
ing of Rutland, \$25; St. Johnsbury Young Ladies' Mis-	Broosa, 40 00 Salem. — Tabernacle Ch., Aux.,
sionary Society, of which \$9	Miss Sarah P. Chamberlain,
towards support of pupil in	Treasurer, of which \$50 for
Miss Seymour's school, Har-	the support of Mrs. Tsua, Bi-
poot, \$30 for support of pupil	ble-Reader, 100 00
at Ahmednuggur, and \$30 for pupil at Inanda, Africa, \$94 00	Jane Z. Judd, Treasurer, 2 00
St. Johnsbury South Church, 21 31	Springfield Aux., Miss H. S.
	Buckingham, Treasurer, \$400;
Total, \$115 31	"Little Helpers," Miss Flora
C. Home Building-Fund.	M. Castle, Secretary, \$5, 405 00 Weymouth.—"E. B. R.," to
Vermont Branch Rutland,	constitute L. M. Miss Helen
Mrs. Luther Daniels, \$10 00	M. Rhines, 25 00
MASSACHUSETTS.	Williamsburg. — Aux., Mrs.
Allston A Thank Offering, \$1 00	William E. Bardwell, Treas- urer, to constitute L. M.'s Mrs.
Andover Miss Lizzie Pearson,	T. M. Carter, Mrs. William
\$5; Free Ch. Ladies, \$70, 75 00	E. Bardwell, 50 00
Boston. — A Friend, \$10; A	Whitinsville. — Aux., Mrs.
Friend, \$5; A Friend, 1.25, 16 25 Boston, South. — Miss Farring-	Charles P. Whitin, to consti- tute L. M. Miss Amy E. Halli-
ton, 200	day of Brooklyn, 25 00
Bradford Bradford Female	
Seminary, 30 00	Total, \$1,279 34

C. Home Building-Fund.	C. Home Building-Fund.
Andover Old South, Aux.,	Higganum Mrs. Hiram
Mrs. Caroline L. Smith, \$50 00	Brooks, \$5 00
Boston. — Park St. Ch., Mrs. Ezra Farnsworth, \$250; Cen-	NEW YORK.
tral Ch., Mrs. John Denison,	Corning Mrs. Kate P. Wil-
\$100; Mrs. Mary S. Bishops,	liams, 10 00 Crewn Point. — "Willing
\$25, 375 00	Hearts," 70 00
Boston Highlands. — Eliot Ch., Mrs. E. H. Anderson, 25 00	Oswego. — Congregational Ch., 67 70
Haverhill Mrs. Susan E. Ste-	Spencerport. — Ladies' Society, for support of pupil in Har-
vens' dying remembrance, of	poot Sem., 30 00
which \$25 to constitute L. M. Mrs. Mary P. Goodhue, 30 00	Westmoreland Aux., Mrs.
Milton Mrs. John W. Brooks, 100 00	A. M. Deane, Treasurer, 8 00
Winchester "J. A. H.," 5 00	Total, 185 70
Woburn Miss Etta E. Adkins'	MICHIGAN.
mite-box, 1 50 Hubbardston. — Legacy of Miss	Litchfield C. A. Turrell's S.
Hannah Bennett by William	S. Class, 5 00
Bennett, Executor, 200 00	Total, \$5 00
CONNECTICUT.	CALIFORNIA.
Bozrah Aux., Miss A. A.	San Francisco Aux., to con-
Maples, Treasurer, of which	stitute L. M. Miss Sarah Cum-
\$25 to constitute L. M. Miss Hannah Maples. \$27 00	mings, \$25; Mrs. Lucy L. Bancroft, to constitute L. M.
Hannah Maples, \$27 00 Greenwich. — Aux., Mrs. Moses	Mrs. E. D. Sawyer, \$25, 50 00
Cristy, Treasurer, for support	m . 1
of Mary Smith, Bible-Reader,	Total, \$50 00
India, 47 00 Guilford.—Mrs. Lucy E. Tuttle, 25 00	Subscriptions, \$1,878 35 C. Home Building-Fund, 601 50
Hartford. — Mrs. Catherine R.	Legacy, 200 00
Hillyer, to constitute L. M.	"Life and Light," 129 00
Miss Clara E. Hillyer, 25 00	"Life and Light" previous to 1873.
Norwichtown. — "Lathrop Memorial Society," Mrs. William	1873, 3 25 "Echoes," 2 25
R. Potter, Treasurer, 39 00	"Echoes" previous to 1873, 30 76
Plainfield Ladies of 1st Con-	Bound vols. "Life and Light," 10 50
gregational Society, 20 00	Weekly Pledge, 28 00
Total, \$183 00	Total, \$2,883 51
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A QUESTION.

WILL you give your attention for a moment, dear reader, while we ask you one question? Have you paid for your "Life and Light" this year? If not, is there any thing to prevent your doing so at once? Fifty cents may seem but a trifle; yet, if the two thousand people who are owing it would send us even this small sum, it would make a most substantial addition to our treasury. Will you not see to it, dear friend, that your duty is done in this matter without further delay?

In Memoriam.

MRS. LOUISA F. BARTLETT.

"Ir may be I am nearer home,—
Nearer now than I think!"
Thy sweet sad words when last we met,
There, pausing on life's brink.
Thy eyes seemed gazing into heaven;
Tones tremulant and grave
Thrilled every heart. Ah! could it be
Thou wert stepping near death's wave?

And yet in this foreseeing mood
There was to thee no gloom:
A swift-winged presence hovered near,
And beckoned thee to come.
And the "sweetly solemn thought"
Which thou couldst not from us hide
Was glory of thy Father's "house"
That shone from o'er the tide.

Up rose the radiant towers
Of the "many mansions" bright,
As the longed-for heavenly city
Filled thy enraptured sight.
Near scemed the promised kingdom,
Swift coming, earth to fill:
Thy work was done; to lay life down
Was joy—at Jesus' will.

Missed from thy chosen life-work,
Garnered in useful prime,
Still live thy prayers and deeds of love
To bless full many a clime.
And "better it is to be with Christ,"
Loved one, — far better for thee;
But who shall bear thy mantle, and speed
Glad tidings o'er land and sea?

MRS. E. C. PEARSON.

you and Me.

BY MRS. EDWIN WRIGHT.

Eccl. ix. 10.

DAYS come and go; time flies apace:
What will the heavenly record be
For us, the heirs of truth and grace,
For you and me?

What is our service?— each and all,
With talents gifted, great or small,
And heavenly wisdom full and free
To you and me.

The work we see, or hands may find,
Whate'er it is, where'er it be,
Faithful to do it, Lord, are we,
Both you and me?

Our strong supports, our earthly stays,

Have passed from 'neath our mortal gaze:
From out their graves what words shall be
For you and me?

"Although the pall of darkness droops
O'er mount and valley, land and sea,
Through you may yet uplifting be,"
Through you and me.

From her, exchanging cross for crown,

The mantle dropped, the work laid down,
This call is plain as plain can be

To you and me.

That influence, time, that "treasure lent"
To Him devoted, for Him spent,
Should be the offering glad and free
Of you and me.



INDIA.

LETTER FROM MISS HILLIS.

Our last letter from Miss Hillis was written from Batticotta, but, for various reasons, it has seemed best to change her location; and, under date of May 8, she writes thus, of the work among the women and girls of Tillypally and vicinity, to the Grinnell Woman's Missionary Society:—

"My chief perplexity, this year, has arisen in trying to decide upon the best plan for the out-work. Is it best to go from village to village, giving the truth once to many? or will more good be done by going often to a few villages, and giving regular instruction to a comparatively small number? This has been the constantly recurring question.

"Looking at the great multitude of women who could say with truth, 'There is no one who cares for my soul,' the first impulse is to try and reach all; but looking at the experience of others, and remembering how few even in Christian lands are savingly impressed by once hearing the truth, it has seemed best to adopt the latter plan; and, for some months, I have spent the greater part of the time in a few villages, holding only occasional meetings in other places.

"Half a mile from the mission-house is a carpenter village, in which I have been specially interested, and which I call my parish. Soon after I came to Tillypally, the teacher of

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the out-school went with me through the village, introducing me to the mothers of his pupils. Among these women I found one who had attended the station-school years ago, and had kept up her knowledge of reading, so that she could still read quité well in the New Testament. Two or three large girls, her relatives, were willing to be taught. I found, too, that one or two married women were also inclined to learn: so I offered to give her sixpence per month for each married woman or large girl whom she could persuade to join the class. Soon after she began to teach, her husband was taken sick, and died suddenly, leaving her with seven children to provide for. She was poor; and I suppose some of those who became connected with the class about this time were influenced by a desire to help her. But though this may, at first, have been the reason of their wishing to study, their interest has increased, and most of them have made good progress. The class now numbers fourteen: ten are married women with children always in their arms. Yet they sit down with the little ones in their laps, or clinging to them, and spell and read so patiently, and are so willing to be corrected and taught, that I have felt there was hope that the same docile, child-like spirit would lead them to listen to, and receive, the more important instruction which we are trying to give. Twice a week I examine them, and assign a new lesson, which the teacher assists them in preparing. Once a week she comes to the mission-house, and has a Bible-lesson.

"We have meetings also at the house of the teacher. Either the Bible-woman, or the wife of the native pastor, goes with me, and conducts these meetings; and, when I have been away, they have gone alone. I usually visit this village early in the morning, starting out about six, spending from one to two hours there, and returning before the heat is very great.

"This plan leaves the afternoon free for work in other places; and it is also the most convenient arrangement for the women. The custom of the country is to take food about eight o'clock, or later; and, as the breakfast always consists of cold rice prepared the night before, the women do nothing for two or three hours after getting up, and are always ready to give me their undivided attention. So these early morning talks, I often think, are the best part of the day's work. Usually there are from three to seven or eight women present, not unfrequently two or three men, and always children old enough to understand the simple yet grand truths of the gospel, even though uttered by such a stammering tongue as mine.

"While I see no evidence of the Spirit's saving power, there is a growth in knowledge, and a serious, earnest manner in listening and in asking questions, that has been very encouraging. At the last meeting I could not but contrast the quiet demeanor of all present with the almost rude behavior of the same women the first time they heard the Bible-women pray, a few months ago. There is an idea among the people, that only those who go to the boardingschools can become Christians; that the Bible and Christianity, and even reading, are only for the educated: so it has been a constant surprise to me that so many are willing to subject themselves to the ridicule which they are liable to meet. If they can read as boarding-school girls can, we hope they will see that they can also, like them, become Christians; and this has been one reason for teaching them. Study gives a stir to their thoughts, too, and will help them to shake off that mental torpor which is only a less hinderance to their receiving the truth than a sinful heart.

"In a Vallahla village I have a class of four, whom I see occasionally, and about a dozen girls in different places, who have studied in the station-schools, but are now too old to

attend. Every year girls are leaving the school who have learned to read, and have had daily religious instruction beside attending the sabbath-school and church services. seems very important to follow up the impressions they have received before they are lost in the ignorance and darkness of their heathen homes; and I have tried to do something in this way. Many of the children are inclined to Christianity, but, leaving just as they become old enough to think seriously, are almost inevitably lost to the Church. I am more and more inclined to believe, however, that they may be brought to a decision before leaving us, if teachers are faithful, and if the Christian women can be led to take them into their hearts, and give them something of the sympathy and watch-care of mothers in Christ; and I do believe they will. When the teachers of the village schools awake to any thing like a true apprehension of their power and privilege, we may feel that the day is breaking.

"The mission built a small bungalow in the compound a few months since; and twelve girls meet there, whom I instruct two hours each day. This gives me an opportunity to become acquainted with the school-books and the methods of instruction in the out-schools. My moonshee relieves me when necessary; and I shall gradually give the teaching entirely into his hands. They are all promising girls, and I have enjoyed the time spent with them very much. They have a prayer-meeting every Wednesday, in which they manifest a lively interest; and I hope that two of them are really Christian children.

"Your assurances of interest in the work here, and the knowledge that you are praying for these women and girls, has been full of comfort and encouragement to me; and I think I never go to the villages without resting, to some extent, on them. Prayer is worth so much more than work! I have looked anxiously over the revival records of

the winter, hoping, that, through the quickening of the Church at home, the blessing might come to us. We only need the Spirit's influences, and the parched ground shall become a pool, and the thirsty land springs of water."

CHINA:

EXTRACTS FROM MISS PORTER'S LETTER.

THE following interesting items are gathered from one of Miss Porter's recent letters:—

"The Chinese new year occurred on the 27th of January, this year; and two days earlier we dismissed our school for the winter holidays. The printing of the New Testament had just been completed at our press; and Mr. Hunt bound a number of copies for me, that we might have them for prizes at the close of the term. I gave nine to the girls. How I wish you could have seen their delight! They actually embraced the books. One or two of them sat down on the floor, and rocked back and forward without saying a word, but looking so glad! The pleasure arose in very small measure from their appreciation of the sacredness of the word; but they were rich and proud and glad, — just as we were when we received our first Bible. I distinctly remember mine, and the feeling of awed delight with which I regarded it.

"Among the pleasantest features of our work this winter is the weekly class at the North Chapel. Miss Chapin and I take turns in conducting it. Five women are learning to read, all of whom are diligent and in earnest. After hearing their lessons we read and explain a few verses of Scrip-

ture to them, and have a familiar talk about what we have been studying.

"Among these women is the wife of a teacher employed in Mr. Holcombe's boys' school. The children of this family, including two little girls who are members of our school, were baptized a few weeks ago at the father's desire. I was much gratified to find that their mother made no opposition. I am sure her feeling toward Christianity has greatly changed within a few months; and I can but hope that her heart is opening to the truth. She told me an amusing incident, the other day, of her youngest daughter's endeavor to present the advantages of Christianity to her grandmother.

"The child is a bright little creature, eight years old, full of zeal in whatever she undertakes, and quite a pet with us all. She was walking one day with her grandmother, when she broke out abruptly, 'Grandmamma, when you die, you will go to hell; but, when I die, I shall go to heaven.' The old lady stopped, and, looking at the child, asked what she meant. 'Why,' she said, 'people who worship idols can't go to heaven. You don't believe in the true God: how can he save you? But I pray to Jesus: so I shall go there.' The child grew so vehement, and her grandmother so indignant, as she went on, that quite a crowd collected about them; and they were obliged to stop talking to get away from them. A little thing, and certainly not at all in the way in which we like to think the children make known the truth; but God might use just such a word to awaken thought, and prepare the way for his message.

"After the Annual Meeting of the mission, which will be held in a few weeks, my brother and I are hoping to make a tour in the southern part of the province, where there are a good many women already baptized, and others who are interested in the truth."

Home Bepartment.

A VERY interesting report of the meeting held by our Iowa auxiliaries, in connection with the meeting of the General Association of that State, at Burlington, came to us too late for insertion with notices of similar meetings in other States.

As it has since been published in "The Missionary Paper," No. 21, we make but this brief reference to it here, and add the inquiry, whether it is not possible to secure a more general attendance upon such meetings, as they occur from time to time in different parts of our field, especially from the neighboring churches.

Personal intercourse with those who have themselves come in contact with heathenism, and endeavored to loosen its hold upon human hearts, and remove its terrible blight, will do more than almost any other means to dissipate the mist and vagueness, which, in many minds, hang about the work of Christ in distant lands and among strange people. Even those who are most deeply interested in the cause will find their love and faith and courage quickened by the opportunity for conference in regard to these great interests; and we have the precious record that the Lord listens to those who speak often to one another of him, and who think upon his name.

The treasurer of a small auxiliary in Illinois, enclosing five dollars, bears this testimony to the value of one department of our work:—

"This makes seventeen dollars for this year; nearly, if not quite, all of which I am confident would never have

found its way into the Lord's treasury had it not been collected for this purpose. May we have hearts to do more!"

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM JULY 15 TO AUG. 15, 1873.

MRS. FRANCIS BRADLEY, TREASURER.

Mito. Pitaliolo Dia	in in the state of
оніо.	Geneva Aux., Mrs. A. E.
	Coe, Treasurer, 6 20
Charleston Aux., Mrs. Celia	Glencoe Aux., Mrs. S. T.
Smith, Sec., \$11 50	Lockwood, Treasurer, 10 00
Cleveland Heights. — Mission- Circle, by Mrs. W. H. Warren, 3 22	Hinsdale. — Mrs. R. P. Bascom, 5 00 Odell. — Aux., Mrs. Hotehkiss,
	Treasurer, 85
Elyria.—Aux., for salary of Miss Maltbie, by Mrs. G. H.	Princeton Aux., which, with
Ely, 75 00	previous contributions, consti-
Kent Aux., Mrs. M. A. Bell,	tutes Mrs. Eliza Gilmore and
Secretary, 15 00	Mrs. Amelia F. Bangs L. M.'s,
Total, \$104 72	Mrs. A. P. Converse, Treas., 9 00 Providence. — Aux., Mrs. H. B.
10141, \$201.12	Gulliver, Treasurer, 5 00
INDIANA.	
Orland Aux., Mrs. A. D.	Total, \$131 42
Benedict, Treasurer, \$30 00	WISCONSIN.
MICHIGAN.	Janesville. — "Workers for Je-
Detroit Aux., 2d Ch. consti-	sus," for the sick girls of Sam- okov, by Mrs. T. L. Hoppin, \$2 00
tutes Mrs. Hannah B. Butler	Menasha. — Mrs. Bassett, for
a L. M.; 1st Ch., Bessie S.	Miss Porter, 1 00
Freeland and Abbie D. Baker L. M.'s, Mrs. E. C. Hinsdale,	Stoughton Aux., \$6; S. S.
Treasurer. \$81 65	Mission Society, \$3, 900
Kalamazoo Michigan Fem.	Wauwalosa.—Aux., S. G. War- ren. Treasurer. 8 00
Sem., by Miss J. Fisher, 8 00	ren, Treasurer, 8 00
Olivet Aux., Anna V. Kelley,	Total, \$20 00
Treasurer, Romeo. — Aux., Mrs. M. J.	TAW! 1
Brabb, Treasurer, 50 00	IOWA.
	Davenport Aux., Mrs. S. F.
Total, \$174 65	Smith, Treasurer, \$22 00
ILLINOIS.	Decorah. — "Cheerful Givers," 6 00 Fairfield. — Aux., Mrs. David
Alton Aux., for school at out-	Webster, Treasurer, 18 75
station near Harpoot, Mrs.	Lakeville Aux., Mrs. J. R.
Ellen M. Pierce, Treasurer. \$13 35	Upton, Treasurer, 1 00
Blue IslandAux., \$17,98;	Lima Mrs. George Nash and
Willie and Lettie Sage, 20	Mrs. S. D. Holms, 2 00 McGregor. — Aux., for the Har-
cents, Clifton Aux., Mrs. A. R.	poot field, Mrs. R. Grant,
Taft, Secretary, 9 50	Treasurer. 10 00
Chesterfield.—Aux., Miss L. M.	Polk City. — "The Buds of
Lawson, Treasurer, 15 00	Promise," by Mrs. C. C. Ro-
Earlville Aux., Mrs. A. A.	gers, 5 00
Dole, Treasurer, 10 00	Total, \$64 75
Elgin. — Aux., Mrs. G. P. Lord, Treasurer, 29 34	Total, \$525 54
EVANSTON, Aug. 15, 1873.	
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LIFE AND LIGHT.

OCTOBER. PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1873.

LITTLE MARTHA.

BY MRS. GULICK.

OME of our readers may remember a little Chinese girl who was rescued from death by Mrs. John Gulick, one of our missionaries, and taken into her family. Her adopted mother tells us the following story:—

"Our little Martha has learned some texts, such as, 'Ask, and ye shall receive;' 'Whatsoever ye shall ask the Father, in my name, he will give it you;' and I hope she is truly one of our Saviour's lambs. During our voyage

from England to New York, the engine broke while there was a severe storm; and we were aroused in the middle of the night. I told Martha to get up immediately, and dress, because an accident had occurred, and we didn't know what might be the result. She was very much alarmed and excited, and said, 'Mamma, why do you not pray to Jesus? He can take care of us. I want to pray to Jesus before I dress.'

"We knelt down, and together prayed that our Father would keep us from all harm. She then arose, dressed quite calmly, and lay down again. Soon afterward, we heard a noise that we thought might be the pumping of water from the hold; and the idea was suggested that the vessel was leaking. As soon as Martha noticed that we were alarmed, she said, 'Mamma, you are losing faith. We have asked Jesus to help us, and take us to dry land; and won't he?'

"God heard the prayer, and brought us safely to land. 'According to thy faith be it unto thee.' If any of you, dear children, should at any time be tempted for a moment to think that God doesn't answer your prayers, remember the promises, and pray more earnestly for faith."

A CHINESE GODDESS.

BY MRS. STANLEY ..

YES, dear children, a Chinese goddess! and the very one, too, who is supposed by the Chinese to watch and guard little children like you. Think of calling such an uncouth-looking image mother! Yet this is her name (translated); and to her care the heathen mothers of China commit their babes, making her offerings of food, paper, or artificial money, with candles and incense. As soon as the little ones can walk and talk, they are taught to bow and worship before the shrine of "Neang-neang," thanking her for past mercies, and asking for health and long life; and thus they continue to do month after month, and year after year. At the age of sixteen they pass from childhood to manhood and womanhood. Though unlovely and unlovable, "Neang-neang" receives

honors and offerings above other gods and goddesses.



Sometimes she is represented standing. In one hand she holds a sharp sword: with this she is supposed to ward off

evil spirits who wish to bring harm to those under her care and protection. In the other hand is a horn, which calls to her aid a large company of assistant goddesses. She is also represented as you see in the picture. In every house she has a niche; and many handsome temples are reared to her in various cities of the empire. The fifteenth of the first month is her birthday; and mothers and children, from near and far, make pilgrimages to her temple. It costs a great deal of time and money to worship idols. Every day, when the money is counted out for the family marketing, an allowance is made for fresh incense to be burned before the idols and tablets in the house. Then there are the neighborhood deities: to these each family contributes regularly, to say nothing of feast-days and numerous costly processions. Think how full the Lord's treasury would be if every person in your village, town, or city, dropped in something every day, and, as they went to and from their homes, remembered that they gave to the Lord with their neighbors collectively, and then cheerfully cast in a thankoffering as a town and nation! How long would "darkness cover the earth, and gross darkness the people"? And now, children, as you look at this strange picture, I want you to compare your condition with that of the children of China. To the tender care of a loving Saviour your precious mothers commit you every day. Do you love and serve him as faithfully as the heathen children fear and serve their gods? If you do, your hearts will be filled with love and pity for them; and nothing that Jesus asks you to do for the enlightenment of these darkened ones' hearts will seem too much or too hard for you.

> "Children of this favored land, Give to Jesus heart and hand: Heart to love, and heart to do Whatso'er He findeth you."

TURKISH SCENES.

NUMBER FOUR.

BY MISS M. G. HOLLISTER.

[We know that the children who accompanied Miss Hollister on her trip to Aintab, in the January number of "Echoes," will be glad to join her once more on her way to Kerkhan and Marash.]

"After two days' journey from Aintab, we stand looking out over a long, narrow plain. In front of us — seemingly only a little way, but in reality three long weary hours distant — rise some mountains, hundreds and hundreds of feet high, — so high, and so bare of trees, that we wonder if any thing can live on them. Just at the foot of one of them you see a little dark spot with some green around it; and away up on the side, looking as if, some day, it might slide down into the valley below, you see another. One is Marash, a large city where some of our missionaries live; and the other is Kerkhan, a place where they go when they are tired of the hot weather in summer, when they put all the little folks in those boxes called mafas on the animals, and then, mounting their horses, set out behind the rest of the caravan to go to the mountains.

"Oh! it's fun to be little folks in those days, — to have a muleteer to lead the donkey, and pick all the wild flowers for you, till you have so many that you don't know what to do with them. It is so nice to sing all the way, while the animal in the lead goes swinging the melodeon against the rocks, and the next one throws off the load that has the crockery in it, and goes careering over the stones. But for some reason the grown people look very tired, as if they didn't like it quite so well. Then Kerkhan, you know, is the place where there are beautiful fountains full of cool, sparkling water coming down from the snows of the Tau-

rus. Out here in the vineyards, in the orchards, and around the fountains, Lizzie and Willie, with Marian and Lucia, Gricoe and Hagop, and — but I mustn't tell any more of their names, perhaps they might not like it — can build mud-houses, fly paper-kites, or sail mimic boats till Zera, the servant, comes out to tell them, 'Mamma wants you for a lesson.' But summer, with its cherries and peaches, plums and grapes, doesn't last the year round: so we must bid adieu to Kerkhan, with its little meetings of preachers, teachers, and missionaries, with its days of study in preparation for winter-work for the older people, and its fun and frolic for the rest.

"Coming nearer to Marash, and looking up to the city before us, how strange it seems, - great gloomy mosques, with their tall minarets, and here and there a few Armenian churches, the houses all looking like so many beehives built on the hillsides. Away off upon the steep mountain are vineyards and orchards. On another side are those sadlooking burial-grounds, with no trees or flowers, only crumbling stones. Oh! how it makes one think of the poor people who have no hope of one day rising again to live with Christ! This burial-ground seems just like their gloomy faith. Sometimes the priests go out to read prayers over the dead; and there, too, the women go to wail their sad, sad cries over those who have gone. Ah! if they only knew more of the Saviour who once stood by the grave of a friend weeping; how he said, 'Thy brother shall rise again; ' how he 'bore our griefs, and carried our sorrows,'-I think they would not wail over the graves so bitterly. I remember once, when there was a great drought, and people thought there would be a famine, how they went out in large numbers to the burial-ground, and prayed for rain. They seemed to think God would hear them sooner if they prayed among the graves."

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

Massachusetts. — Brookfield, North. — Mary E. King's mite-box, .50.

Maynard. — "Rising Star Circle," \$5.00.

Newburyport. — "Tyler Mission-Circle," \$25.00.

Woburn. — Miss Etta E. Adkins' mite-box, \$1.50.

New York. — Crown Point. — "Willing Hearts," \$70.00.

Ohio. — Cleveland Heights Mission-Circle, \$3.22.

Illinois. — Blue Island. — Willie and Lettie Sage, .20.

Wisconsin. — Janesville. — "Workers for Jesus," \$2.00.

Stoughton. — S. S. Missionary Society, \$3.00. Iowa. — Decorah. — "Cheerful Givers," \$6.00.

GLADIOLUS-BULBS.

Ir ever there was a mission-circle rightly named, we think it is the Seek and Save Society in Winchester, its members are so wide awake in seeking for large things, and so careful in using small ones. Their last endeavor was in this wise: a kind friend presented to half a dozen of them some gladiolus-bulbs, saying, "If you will plant these in your gardens, you will soon have some beautiful flowers; and in the autumn, when you take up the root, you will find two or three bulbs instead of one. You can sell these new ones, and we will have the money for our mission-circle." What a delightful and easy way of earning money! Before night every one was planted in the richest bit of soil that could be found; and never was tender blade watched for with more earnestness than those that sprung from these little brown bulbs.

But, of course, this couldn't be confined to a few. All the others wanted to do the same thing. The boys said, "The girls have it all their own way with the patchwork and the

aprons; but we can do this as well as they." So it came about that our friend's door was besieged with little people asking for bulbs; and it wasn't long before bits of money came flying back to the donor, lighting upon her in the street, in church, and all sorts of places.

Some of the results of this effort are brilliant flowers in many a garden and dooryard, many a loving thought and prayer for children in heathen lands called forth by them, and sixteen dollars in our treasury.

ACROSTIC.

BY MISS ALICE KIMBALL.

My first is a woman who had weak eyes.

My second is a child who came near dying for want of water.

My third is something God promised should never come again. *

My fourth is one who was tempted by a serpent.

My fifth is the father of our race.

My sixth is the first ship-builder mentioned in the Bible.

My seventh is one of whom it is said that she made clothes for the poor.

My eighth was a female shopkeeper.

My ninth is a boy who came near being slain, but was saved through God's direct interference.

My tenth is the name of the Being we most reverence.

My eleventh is the mother who cut her boy's coats.

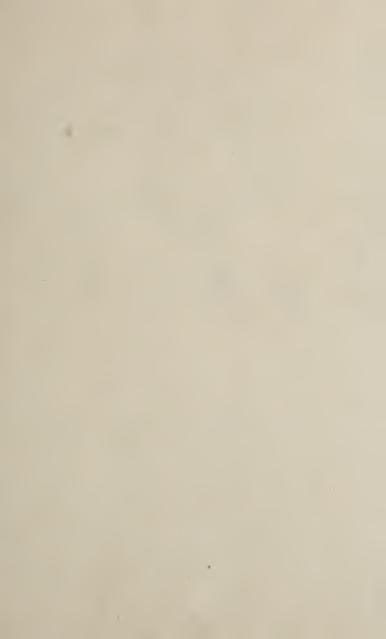
My twelfth is a place of worship.

My whole is an interesting magazine.

ANSWER TO ENIGMA.

Followers of Jesus Christ while young.

We have received correct answers to the acrostic in the August number from S. P. C., Southbury, Conn.; H. M. G., Auburndale, Mass.; C. M. W., Milwaukee, Wis.; A. B. H., Indian Orchard, Mass. Also, to the one in the June number, from S. P. C., Southbury, Conn.



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